the world of manifestation, and being distinguished from
the eternal self-knowledge of the transcendent Brahman,
implies difference as well as unity. But this difference, it
may be said, yields at best only a religion of contemplation,
one that is confined to a meditative realisation of the unity
of God and man; it cannot yield a religion of fervent de-
votion and practical usefulness.

The substance of the same truth has been differently
expressed by Dr. Rabindranath Tagore thus :—

> <l He, the *Amritam,* the Immortal Bliss, has made Himself into
> two. Our soul is the loved one; it is His other self. We are however
> separate. But if this separation were absolute, then there would
> have been absolute misery and unmitigated evil in this world. Our
> inividual soul has been separated from His Supreme Soul, but this
> has not been from alienation but from the fulness of love. It is for
> that reason that untruths, sufferings and evils are not a stand-still;
> the human soul can defy them, can overcome them, nay, can altogether
> transform them into new power and beauty."

From the foregoing, it will be seen that the Rishis per-
ceived vividly the supreme truth, *vis., "The self coming out of*
the Self and ranging forth as the self and coming back into the
Self to be the Eternal Self" and proclaimed this mysterious
process as the divine purpose of creation—a process which
construes the complete cycle of cosmic life as a four-fold
self-presentation of the Deity as the

Progenitor, the Pro-
tector, the P&rfector and the Perpetuator.
In other words^
they announce that the Transcendental is
unthinkable
except as the self-revealing Creator and
man is incompre-
hensible save as the transparent
handiwork of the Creator.
The Universal Self can therefore be truly
known only when
He manifests Himself in the individual.
Just as the sun is
inconceivable devoid of light tod colour
and colour cannot
be thought of apart from the seeing eye,
even so God and
man are inconceivable except in relation to
each other.